# CONNECTICUT

# EVANGELICAL MAGAZINE;

AND

# *RELIGIOUS INTELLIGENCER.*

VOL. I.] DECEMBER, 1808. [NO. 12.


## *Some Account of the Rev. Thomas Hooker.*

THE Rev. Thomas Hooker, one of the first settlers of the colony of Connecticut, and first pastor of the church of Christ in Hartford, was born in England, at Marfield in the county of Leicester, in the year 1586. His parents, whose fortune was ample, were induced from his early thirst for science and strength of capacity, to bestow on him a liberal education. His literary progress was more than ordinary, which united with a cheerful and courteous temper, and a strong and vigorous mind, prepared the way for his advancement in the University. While a proctor in the seminary, his constant efforts to restrain the excesses, and reform the morals of the dissipated, were crowned with uncommon success. And he was soon preferred to a fellowship in Emanuel College, Cambridge, the students of which, were originally designed for the study of divinity.

It was in this situation, that Mr. Hooker became an hopeful subject of conversion. He was led to see his hopeless condition, while a stranger to regenerating grace, and was so filled with fearful apprehension, of the wrath of a justly offended and holy God, that sleep fled from him, and peace was a stranger to his soul. He sought, in the abundant resources of his own mind, a refuge from trouble, and in the subtlety of philosophy an hiding place from danger; but he at length perceived every renewed effort still more unsuccessful than the former, and that like the hypocrite's hope they vanished in the day of trial. Emptied of all self-reliance, he was now led, by the renewing influence of the divine spirit, to embrace by faith the Saviour of the world; to hope for pardon and acceptance, thro' his atonement and intercession; and to love, with cheerful submission, God's holy character and righteous government.—Brought thus from darkness into marvellous light, he became an

humble, a judicious, and an animated Christian. He now speedily prepared himself for the ministry, and shortly after became a powerful preacher of the gospel. Not ambitious to shine among the great, or to acquire applause in the fashionable circles, he after a few months left London and its vicinity, where he had preached with much reputation, and retired into the country. He was ardently desirous to preach the gospel to the poor; to instruct the ignorant in the way of life, and to publish the glad tidings of salvation, to the stranger and the captive.

In 1626, Mr. Hooker became lecturer, and was united as assistant, with a Mr. Mitchel at Chelmsford, in Essex, a town of great resort and business; but abandoned in the extreme, to all manner of excess and licentiousness. They were highly favored by heaven, in the settlement of this discreet, pious and influential minister among them. His lectures soon drew the attention of his people, and not only they, but the neighboring congregations who occasionally heard him, began apparently to give a more frequent and solemn attention to religious instruction. Multitudes flocked from a distance to hear him, and the spirit was shed abroad, like refreshing showers on thirsty lands, over the neighboring country, and more especially on the people of his charge. He was an interesting instructor, and spiritual guide, and beheld with delight the increase of order and piety; a growing respect for the sabbath and the ordinances of worship; and a general disposition among all, to address each other, with the friendly and laudable salutation, "come and let us go up to the house of the Lord."

After the lapse of four years, the people of Chelmsford were deprived of their spiritual teacher. He was too conscientious, to subscribe to the articles, in the act of uniformity, and was compelled to leave his flock, to which he was tenderly attached; not, however, without the consolation, that the Shepherd of Israel, who never slumbers, still watched over them.

He retired to a neighboring village, and kept a school in his own hired house; and, like the apostle Paul, received with Christian tenderness and affection, as many as resorted thither to receive instruction; and in this way was eminently useful, not only by confirming the doubtful in the truth, but also by counselling the neighboring ministers, and relieving them from many difficulties, by his salutary advice. In his connection with his people and his clerical brethren, his conduct was so blameless, and his deportment so inoffensive, that the tongues of his enemies were withheld from abuse, and compelled to defend him. When the bishop of London pretended, that the ministry of Mr. Hooker was injurious, and offensive to the ministers in his vicinity, forty-seven of them petitioned in his behalf, and declared him to be orthodox, honest, peaceable, and in no wise turbulent or factious; though they were all strenuous opposers of the nonconformists:

....." Abash'd they stood,
" And felt how awful goodness is, and saw
" Virtue in her shape how lovely."

But nothing, in these days of intolerance, could avail a dissenter. The spiritual court, at Chelmsford in 1630, proceeded to silence him, and laid him under bonds of fifty pounds, to appear before the court of high commission. The bonds, however, were forfeited, his security was indemnified by his friends, and himself saved from the danger of a trial.

Mr. Hooker, having left his family under the care of his great and good friend the Earl of Warwick, now thought it expedient to avoid prosecution, by becoming a voluntary exile from his native country. After an hazardous passage, he arrived in Holland; which, at this time, was a frequented asylum, to the despised and oppressed puritans. He remained a short season at Amsterdam, and thence removed to Delft, where he was cordially received, and associated in the ministry, with the pious and Rev. Mr. Forbs, pastor of the English church in that place. About two years after, he went to Rotterdam, and lived in friendly intimacy, till he left Holland, with the learned and celebrated Dr. Ames, whom he assisted in the composition of some of his discourses designed for the press.

This country did not afford a convenient settlement for his friends, and receiving information, that they contemplated a removal to New-England, he resolved to return to England and join them, with his family, in their expedition to America; where he hoped to spend the remainder of his days, in the quiet enjoyment of Christian liberty. He narrowly escaped from the officers, who diligently sought him till he sailed from London, in 1633, in the ship which bore Mr. Cotton, Mr. Stone, and several others with himself, beyond the reach of their malignant pursuers. On their arrival in Boston, in the month of September, Mr. Cotton was there settled, but Mr. Hooker and Mr. Stone went to Newtown, now called Cambridge, where many of their friends had established themselves the year before.—Here a church was now gathered; Mr. Hooker was chosen pastor, and Mr. Stone teacher, a transaction highly gratifying to these pious people, and so reviving to the spirits of their venerable pastor, that he exclaimed with affectionate fervor: "Now I live if ye stand fast in the Lord." Though in an uncultivated land, far removed from the temporal comforts and abundance of his native country; still he confidently trusted in the great Shepherd of Israel, who "made his own people to go forth like sheep, and guided them in the wilderness like a flock."

In 1635, the people of Newtown obtained permission, to make a settlement on Connecticut River,—made the necessary arrangements, and in June 1635, Mr. Hooker with Mr. Stone, and about an hundred of his congregation, travelled thro' the trackless desert to Hartford, the place of their final and permanent establishment. Removed now beyond the reach of the sword of persecution, this good man was sensible, that they had

not escaped from the lure of temptation, and the snares of the world. It was his maxim, "That adversity had slain its thousands, but that prosperity would slay its ten thousands;" and "I fear" said he, "that they who have been lively Christians, in the fire of persecution, will soon become cold in the midst of universal peace." Anxiously concerned for the religious prosperity and peace of this infant colony, he devoted himself, with his uncommon wisdom and steady resolution, to their highest interests. His prayers ascended with unremitted engagedness to the throne of grace, which evinced the sincerity of his own frequent remark, "that prayer is the principal part of a minister's work;" and with this impression, it was his constant practice, to set apart one day in each month, for private prayer and fasting.

Both in the civil and religious affairs of his people, his advice was a strong motive for exertion, and his decision, in matters of dispute, terminated strife. In forming resolutions, he was bold and decisive, and in their execution, judicious, diligent and persevering. So much was he regarded in all weighty transactions, that when Capt. Mason, who had signally vanquished the Pequots, the most warlike of their enemies, was appointed Major General, the standard was solemnly delivered to him, by the hand of Mr. Hooker.

His manners were open and agreeable, calculated to invite the timid to a friendly confidence, and gain an avenue to every heart, for the communication of instruction. Ready and cheerful, in the discharge of his official duties, he was eminently a father to all around him; he was happy in their prosperity, and wounded by their misfortunes; in the house of poverty his charities were abundant; in the chamber of sickness, he was kind and benevolent; and in the circle of mourners, his heart overflowed with sympathy and consolation.

In his own family* he was cheerful, prudent and exemplary; given to hospitality; ready to communicate; easy of access, and happy in their enjoyment. His students and domestics, always viewed him as their patron and friend; and often manifested their gratitude, that they were so fortunate, as to have enjoyed the privileges of this devotional family, whose governing motto corresponded with the resolution of the pious conqueror of Canaan; "as for me and my house we will serve the Lord."

In church government and discipline, he displayed that knowledge and ability, which the subject eminently requires. Prudence and deliberation so marked his footsteps, that disorder withered in the bud at his approach, while harmony and

* Mr. Hooker's descendants are numerous and respectable. His only son, the Rev. Samuel Hooker, who came with his father from England, was ordained at Farmington, in 1655, where he continued 40 years a faithful and respected minister of the gospel. He had nine sons and two daughters. His sons settled in Farmington, Hartford, and Guilford.—His eldest daughter married Mr. Pierpont, of New-Haven, and the youngest a Mr. Buckingham.

love bloomed with reviving fragrance, under his skilful cultivation. His rebukes were given with the feelings of a brother, whose only design is to reform, and to whom it affords a pleasing satisfaction, to cover the faults which have excited contrition.

He was much troubled at the frequent and illiberal censures of some churches, which in his opinion, laid the foundation for more mischief than benefit; though when they became necessary, he was by no means insensible of their importance. He observed on this subject, that, "the utmost circumspection is needful, that we do not spoil the ordinances of God, by our mismanagement thereof." And in this, as well as in all other difficult matters, he candidly consulted with those, on whose judgment he could rely, before he adopted measures of critical importance. His usefulness and influence were not confined by narrow limits, he "was the father and pillar of the churches in Connecticut;" he assisted in gathering and organizing all the churches, that were formed in this state, previous to his decease, helped to ordain their ministers, and gave them such advice as their peculiar situations required.

He was a distinguished member of the first general council of the clergy in New-England, and from his opinions, which the reader will find at large in his "Survey of Church Discipline," was digested the platform of 1648, which contains the first principles of the constitution of the churches of New-England. His hands were strengthened and his heart encouraged to these laborious efforts, by the wonderful prosperity, which attended our forefathers in their arduous though laudable designs.

He lived to see fourteen towns, within the present limits of Connecticut, settled in a rugged wilderness, whose immense forests afforded a gloomy shelter to numerous tribes of faithless and revengeful savages. These dreaded neighbors frequently attacked them, and cruelly murdered those, whom they captivated; but their strength was soon broken, and they were driven to flight or submission. Though our ancestors at this time were few in number, yet the Lord, in whom they trusted, made them to prosper,—"he cast out the heathen also before them," and "enlarged their borders."

In the pulpit, Mr. Hooker's talents shone with superior lustre. He was an animated and impressive preacher, and correct in his doctrines; but his highest excellency consisted, in impressing the minds of his hearers, with the necessity of relying, for salvation, on the atonement, made to God for the sins of men, by the obedience and sufferings of Christ. His sermons were plain and practical, and were delivered in a manner so engaging, that whenever he preached, he was sure to collect a numerous audience. Even his opposers were unable to resist the power with which he spake. It is related of him, that while he was minister at Chelmsford, being on a visit to Marfield, he was invited to preach in the great church, at Leicester. One of the principal burgesses

was sorely displeased, that this popular dissenter, should receive such a mark of respect, and determined, so to disturb the audience, as to frustrate the preacher. He sent a number of base fellows, with musical instruments, into the porch, to effect his dishonorable purpose; but all their efforts were futile, for the audience were still attentive, and the preacher zealous and unabashed. The man at length went himself, and while meditating hostility, he overheard some observations of Mr. Hooker, which arrested his attention; he stopped to listen, and his conscience smote him. He no longer breathed out threatening and slaughter against the worshippers of God, for his bitterness against them was changed to penitence, and his curses, to prayers. His distress terminated in hope; he became a professor of religion, and proved, by the consistency of his life, the sincerity of his reformation. The discourses of Mr. Hooker secured so much approbation, that nearly an hundred of them appeared from the press; but the fortune common to such publications has followed them.—They have had their period and are gone to forgetfulness, where they will soon be joined, by their numerous successors. There is more useful, classical, and sound theological reading in sermons than in all the systems, polemic discussions and commentaries in the language; yet a dull dissertation will long survive a sermon, which is considered of no more value, than the parson's weekly discourses, which are heard, in compliance with fashion, without the trouble of attention.

Mr. Hooker was thoroughly versed in the polemic divinity of his time. His logical powers were strong and discriminating, and his dexterity, in managing an argument, united to a flowing elocution, highly qualified him for disputation, to which he was frequently compelled, in defence of his nonconformity. But it ought to be mentioned in his praise, that in the sanctuary, he never fed his people with doubtful disputations; there he addressed himself to the heart and conscience, and preached the gospel, in its original purity and simplicity.

The convicted and awakened ever resorted to him, with the greatest freedom and confidence; and his abilities were no where more useful and conspicuous, than in convincing the sinner of his demerit, and the justice of the dealings of Providence, in leading him to understand the nature of holiness, and the only way of salvation through the merits of a Mediator.

With his other attainments, he possessed the accomplishments of a profound and a polished scholar. His literary merit obtained for him, the fellowship at Cambridge, and few men of his age, were so thoroughly versed in the liberal sciences. His ethical and theological lectures, while a catechist in the University, were so justly admired, that notes were carefully taken from them, and preserved by his pupils. On these occasions, it was his chief design, to unfold and enforce the great and important doctrines of Christianity, in which he blended the most cor-

rect instruction, with a delightful exhibition of the most interesting considerations and inducements, to a life of Christian obedience.

Through almost the whole course of his active life, he was employed in the instruction of youth, and particularly those, who were designed for the ministry; and to this undertaking, his talents were peculiarly adapted. His suavity gained their affection, his knowledge of the doctrines of the scriptures, enabled him to expound them consistently, and his accurate and extensive erudition, which he freely communicated, elevated their conceptions, and assisted them, in forming the best habits of thinking and judging. Many of his pupils, both in England and America, became eminent divines. The last of them, the Rev. James Fitch, was settled at Saybrook, in 1646, where Mr. Hooker assisted in gathering the church, and ordaining their pastor.

As the life of this godly man was filled up, with usefulness and duty, so in his death, he was calm and resigned. He had said, while in health, "That he should esteem it a favor from God, if he might live no longer, than he should be able to continue his active labors in the work of his place; and that when the time of his departure should come, God would shorten the time." In this desire he was gratified. He was slightly attacked with an epidemic fever, which had carried off many of his people; but his disorder soon assumed a threatening aspect. After his danger was apprehended, he conversed but little with his nearest friends. Being asked to express his apprehensions, respecting the state of New-England; he replied, "I have not that work now to do; I have already declared the counsel of the Lord." He seemed to be conscious, that his work was done, and well done, and that nothing remained, but to compose his mind, to meet the solemn change, that awaited him. A friend, who stood in tears by his bed-side, just before he expired, said to him, "Sir, you are going to receive the reward of all your labors;" to which he answered, "Brother, I am going to receive mercy." He then, with perfect composure, closed his eyes with his own hands, and with a gentle groan, resigned his spirit into the hand of God who gave it.

Thus, on the 7th of July, 1647, terminated the life of this venerable man, whose death was sensibly felt, and deeply regretted, by his numerous acquaintance. His brethren in the ministry lamented their loss, and the churches, which he had watered, for a long time, cherished his memory.

## *Obituary.*

THE common practice of bestowing indiscriminate panegyric upon the dead, ought not to deter us from paying a just tribute of respect, to the memory of the truly virtuous and excellent: nor from exhibiting sketches of their lives, for ensamples to the living. Few men were in life more beloved, or in death more lamented, than Doctor HART, of Preston, whose death was announced last week. Dr. Hart was the son of Thomas Hart, Esq. of Southington, in Connecticut. Being early of a slender and delicate constitution; his father designed to give him a public education: but before he was prepared to enter College, the death of his father deprived him of paternal care. A thirst for knowledge however, and an ardent desire to accomplish his father's purpose, enabled him to surmount every difficulty, and obtain the honors of Yale College in 1760. While a member of College, he made a public profession of that religion which regulated all his future conduct, and to the interest of which, his whole future life was devoted. On leaving College, he commenced the study of Divinity with the late Doctor Bellamy; and soon after he was licensed to preach, he was invited in 1762, to the pastoral care of the church and congregation in the second society in Preston; where he continued and was able to preach and perform all parochial duties, until a short time before his death; which happened October 27, 1808, aged 70. Endowed by nature with a sound and vigorous understanding, Dr. Hart had not neglected to improve his mind with literature. He had pursued with uncommon assiduity science in general; but more especially that which was connected with his profession: and was always able "to give a reason, for the faith that was in him." Much distinguished for an accurate knowledge of human nature, and discernment of character; of a social and communicative turn of mind, his talents were not permitted to lie dormant. His frequent calls to heal breaches in other churches: (in his own he had none,) his being often elected to preside in Ecclesiastical councils; the number of young gentlemen who were by him trained up to the ministry; his election to the office of trustee of Dartmouth, and afterwards of Yale College, and of the Missionary Society, of which he was one of the founders, sufficiently attest in what estimation he was held by the public. Much as he was publicly esteemed; those only who were acquainted with his private and domestic life, could justly appreciate his character. Benevolent and placid, in his disposition; of amiable manners, unassuming demeanor, and great delicacy: he never intentionally wounded the feelings of any, but always encouraged the modest and diffident. As a husband and father; he was tender and affectionate, perhaps to an extreme. As a friend; open, candid, honest, and sincere. As a neighbor; kind, obliging and affable. As a gentleman in his own house; courteous, hospitable, and truly polite, to a numerous circle of

friends, to whom it was always open. But most of all he shone as a faithful minister of the religion of Jesus Christ. Having been set apart to the work of the ministry; he thought it his duty to be "instant in season, and out of season," and "to spend and be spent" in the service of his divine Lord and Master. He adopted St. Paul's rule, "to become all things to all men; that thereby he might gain some." In doing this however, he never yielded up his principles, nor gave any countenance to the vicious. What Dr. Hart was as a preacher, cannot be better expressed, than in the following passage from Cowper, and to no man within the knowledge of the writer, were these lines more applicable.

"I would express him, simple, grave, sincere,
In doctrine, uncorrupt, in language, plain,
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impress'd
Himself, as conscious of his awful charge,
And anxious that the flock he feeds,
May feel it too. Affectionate in look,
And tender in address, as well becomes
A messenger of grace, to guilty men."

That the gospel might be preached to every creature, was his constant prayer; and to extend its influence employed his unremitted exertions. It was this which occasioned his ardent zeal to promote missions, and Missionary Societies: and was principally the theme of a correspondence, for several years, with many highly respectable characters in Europe, of different religious denominations.

Within the sphere of his personal exertions, it was not sufficient for him that he publicly preached. His private visits in his parish were constant, stated, and universal. He thought it better to visit the house of mourning, than the house of feasting; and continually sought out the abodes of affliction and sorrow, of poverty and distress. He considered the time when the mind was softened by affliction, as one best calculated to make some useful impression, and this he always attempted; but in a manner peculiarly soothing; and never calculated to wound. He not only soothed the poor by his conversation; but assisted their wants, from the little, which by an exact economy, he was enabled to save from a small salary; and both by precept and example, animated others more able to do the same.

In short, he was a father to the people of his charge; the steady and orderly conduct for which they are distinguished, bear testimony to his usefulness among them. Their attention to him in his last sickness, vieing with each other in acts of kindness towards him; their tears and lamentations at his death and burial, evidence how much they loved him, and how deeply they felt the loss. As he had lived, so he died, with perfect serenity, and Christian composure.

"The chamber where the good man meets his fate,
Is privileg'd beyond the common walk
Of *virtuous life*, quite in the verge of heaven."

His funeral was attended by all the neighboring clergy; and an excellent sermon preached by Rev. Joel Benedict, D. D. of Plainfield; from these words, "Your fathers where are they, and the prophets do they live forever?" Zech. i. 5. A very large and attentive concourse of people, hung upon the lips of the preacher, while he described some of the prominent features of the character of the deceased; and evinced, that their hearts affectionately responded to the justice of this delineation. His remains were deposited by the side of a deceased wife, at whose grave he had erected a plain stone, with this inscription, "And Jacob sat a pillar upon Rachael's grave."

November 9, 1808.

*Plain Thoughts on a Great Subject.*

THE Lord is incomprehensible in his works. Their greatness, their extent, their variety and their goodness will be matter of wonder to his creatures for ever; it is by his works, that God displays his own infinite nature to creatures, thus leading them to an enjoyment of himself; and we may determine they will for ever appear wonderful, and be so in the sight of angels as well as of men. All our knowledge of God is through the medium of his works. There is no intimation, that creatures will ever be able to look directly on God, and to see his perfections, either intuitively or without a medium, as he sees, and knows himself.—The display which God made of himself was begun in creation, and has been continued in his providence. His providence is a most wise government of all his works, and perhaps is not different from a continued creation; for it implies a continued exercise of the same power and wisdom, which were exerted in creating. His upholding and government of all things, are as much an effect of the present will of God as creation was; so that in the highest sense it is true, in him "we live, are moved and have our being." He is a God always present,—always acting in our existence, and there is no more possibility of our being distant from him, than there is of a most dependent effect being separated from a most absolute cause.

The providence of God is a vast scheme of divine action in upholding and directing his works. It is a vast and eternal display of himself to the finite understanding of his creatures. His common providence is the constant exercise of an efficient agency, according to certain laws of existence and action, which we call the established laws of nature. His special providence is a divine agency exerted in a manner, different from the known and established laws of nature and divine action; which is designed more fully to display himself, for his own glory and the good of his creatures. As his scheme of counsel and action was most perfect from eternity, and best in all its parts, the distinction between common and special providence, doth not imply any separation or imperfection of counsel in God;

or that he was disappointed in the laws and events of his common providence. Both common and special acts of providence were equally included in the original plan; and the verbal distinction was introduced, merely to aid weak creatures in conceiving and describing to each other the deep things of God. Among the works of his special providence, we may number the great and glorious redemption of sinners. Creation was a great display of himself, and was necessary to precede; but redemption is greater. It more gloriously unfolds the rectitude and goodness of God, his manner of enjoying himself, and of leading his creatures to the same blessed enjoyment, the unchangeable nature of his law and government, and the inseparable connection between holiness and happiness. Redemption was designed by God to be the highest display of himself, and the means of introducing into the universe the greatest happiness of creatures, and the greatest declarations of his own glory. Therefore, we should not view redemption as designed to amend a defect in the original scheme of divine government; but should rather consider the creation as preparatory to the work of redemption. Redemption will give more additional glory to God, and happiness to creatures, than could have been from creation without it; and therefore this dispensation of grace, may fitly be called the greatest and most glorious of God's works. It is said, "to the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." The church here means, the redeemed church saved from among men. By principalities and powers in heavenly places is probably meant some other orders of holy and intelligent creatures.

It appears by revelation, that in displaying himself, the ever blessed God acts by the Son, the second person of his divine nature. He was the Creator, is the Redeemer, and will be the Judge of angels and men. In him all the holy creation is united, and by him united to the infinite godhead.

He is the Creator of all things. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him and for him. And he is before all things, and by him all things consist," that is, are upheld in being. Jesus Christ in some sense is the head, in whom all created beings are united and brought nigh to God. How he is the head of redeemed men is very clearly described in the sciptures. There are also many clear intimations in the word of God, that he is, in some sense not explained to us, the head of the holy creation. "By him to reconcile all things to himself, by him, I say, whether they be things in earth or things in heaven. And ye are complete in him, which is the head of all principality and power. That in the dispensation of the fulness of times, he might gather together in one all things in

Christ, both which are in heaven, and which are on earth even in him." The wonderful scheme of divine wisdom in redeeming men, will have a great influence on the state and blessedness of all intelligent creatures. Tho' it be men only who are redeemed through the blood of Christ, other holy creatures will be greatly benefited, and their most pure happiness and moral glory will arise from this transaction. The greatest glory of God, and the greatest happiness of his creatures will be for ever united. The greatest display of his essential goodness, will make him most glorious, and his holy creatures most blessed; so that angels may be deeply interested, and their increase of holiness and happiness depend on the gospel grace, although they never sinned or needed redemption. The proper meaning of the word angel is a *messenger*, and it is figuratively applied in the holy scriptures, as a general name for all the invisible created spirits. It most commonly means spirits of some order different from the souls of men; but sometimes is used for the spirits of just men made perfect in glory. In the xxii. chapter of Rev. one who is called an angel told John, he was of his brethren the prophets.

These invisible spirits are used by God as messengers or agents of his providence in the work of redemption. The heavenly hosts are described as joyful spectators of the great events in the kingdom of grace. At the incarnation they sang an hymn of praise. There is joy in the presence of the angels of God over one sinner that repenteth. Christ will come attended by his holy angels to judge the world. The angels desire to look into the things of redemption.—Thus it appears that other creatures besides men feel deeply interested in the opening scheme of redeeming grace. "*Thy judgments are as the light that goeth forth.*" The dispensations of mercy and judgment to the sinners of this world give instruction to the universe. If the heart be perfectly good, whatever increases knowledge will increase holiness; and whatever increases holiness will increase happiness. It is in this way that the angels are benefited by the great work of redemption. Thereby they learn the unsearchable riches of divine goodness, and the awful severity of justice.

The moral character of God is the principal object of holy enjoyment. The more he is known, the more blessed and glorious heaven will become to its pure inhabitants. Christians in this world do not generally consider how much the gospel display of an infinite God exceeds all others. The most explicit revelation of the moral law, that could have been made to creatures, without the gospel redemption, would have given but little knowledge of divine rectitude and the nature of holiness, compared with what we now have. These subjects, with the general nature of the moral system, are made very luminous to the understanding of creatures both in heaven and on earth, by the redemption of sinners and the manner of its purchase and application. By this we learn what divine goodness is; a de-

light in the blessedness of intelligent beings. By this we learn its infinite degree; so great as to forgive sinners and enemies who deserve eternal rejection; and forgive them by the gift of the Son of God, to humble himself to death, even the death of the cross. By this we learn that God doth not punish from any delight in misery, but from love. By this we learn the nature of justice, and that it is the inflexibility of goodness, so inflexible that the Lord would not spare his own Son from suffering.—Considering Jesus Christ as a divine person, how gloriously truth, justice and mercy are displayed on the cross! Here, their nature, their certainty, their infinite fulness are seen beyond all that could be conceived without this display. By looking into these things the angels know more of God than they knew before. Herein his holiness is opened to their understanding. The goodness that can forgive, the manner of purchase, the manner of applying by irresistible grace, against the sinner's self-destroying temper, and the divine patience, are a very wonderful discovery of what God is in himself. His love of righteousness and of mercy are a high example for creatures of the highest order. They see justice and judgment to be the habitation of his throne, and mercy and truth going before him.

By the gospel, through which men are saved, all creatures may learn the determination of God to maintain, in the highest dignity and obligation, the law under which they were created and must for ever exist. There were two reasons for giving the law; one, that it might serve as a rule of duty; the other, to display the character of the lawgiver. To have the best conception of the law it must be seen in practice and execution. Thus we know how the lawgiver esteems his own commandment, and will act in executing it. The law of moral virtue never before appeared so dignified and obligatory on creatures, as it did when Christ died on the cross. The whole moral system never did before appear so full of light—so solemn—so certain—so fixed in the eternal counsels, and in the very nature of Godhead.

It is eminently by the gospel that creatures learn what goodness is. The great work of redemption is goodness displayed from its infinite source, so as to become an example of its nature to all creatures. This shows that sinners may be subjects of goodness; that there is nothing private and self-interested in its nature; and that general well-being is the end which it seeks. In these respects, redemption by such means as infinite wisdom hath chosen, is a new view of goodness and its most excellent nature, which the works of creation never could give. By the gospel God convinces angels that the awful justice of his nature is the same as his love; and that his holiness could not ordain a law, or his justice appoint a penalty, for the sake of general good, which his Son would not obey, to promote the same end.

Redemption is the highest possible display of divine wisdom, a greater display than the work of creation admits. It displays God turning evil to a

good account, bringing light out of darkness; and making in the universe a greater quantity of holiness and happiness, than would have been without sin and misery. How astonishing the wisdom which doth this!!!

It may be remarked of all the effects of sin, so far as we have had opportunity to see their termination, that through the direction of infinite wisdom, they turn to the confusion of the kingdom of evil. Though the devices of sin may appear to prosper for a season, we do always see them finally blasted. So innumerable have been the instances of this, that the raised expectation of sinners, in their evil ways, shows a strong blindness of mind. How wonderful will the wisdom of God appear in the end, "when he shall come to be glorified in his saints, and to be admired in all them that believe!" Then it will be seen, through a divine ordering, that this rebellion hath turned to the greatest glory of God and blessedness of his kingdom. Thus all the hosts of heaven will behold the wisdom and holiness of their Lord.

The government of the Lord is a scheme of wisdom and holiness, in which all the parts from eternity to eternity, are connected. The admission of sin into the system has often excited the wonder of finite minds. When the elect angels saw the fall of their fellows in glory, and of mankind, doubtless their surprise at the event was great; but before this they have received full conviction that the Almighty is holy, wise and good in the permission; and that altho' many, both of the angelic and human natures, remain vile and miserable for ever, the sum of glory and blessedness is increased.

The admission of sin was connected with the scheme of redemption; and redemption, above all other means, unfolds to finite understanding, the plenitude of eternal Godhead. Thus he is revealed by the execution of his counsels to the understanding of creatures, and admired in the holiness and glory which he will give to his saints. Thus by the admission of sin and by redeeming grace, the nature of holiness will be infinitely better known by creatures, than if moral evil had never been.

This subject, when considered in its great extent, shows the credibility of the gospel revelation, and the weakness of several objections made against it by some disbelievers. They have said, it is not credible that men should be a favored race above angels or other orders of intelligent creatures. They have said it is not credible, that the divine nature should become incarnate, and sinners be saved, by such expensive means as the gospel publishes.——Such objections betray both a want of goodness in the objector, and ignorance of God's counsel and motives. It is true the goodness exercised to sinners is wonderful and unmerited; but in this great work God is not acting for the good of sinners only. He is promoting his own glory, and making himself happy, in the communication of his grace; this is his design, and his own happiness consists in making an infinite display of his

goodness.—To do this it was necessary he should take a guilty, unworthy race to be the subjects of his mercy. This is grace and goodness indeed! At the same time he has the highest regard to his own glory, and derives to himself infinitely more blessedness from bestowing, than guilty sinners will have in receiving. Neither are sinful men represented to be a favored race, in any such sense, as implies respect of persons, or a neglect of other intelligent creatures. God seeks the good of redeemed men by delivering them from sin and misery; and he seeks the good of angels, by redeeming men in such a way as unfolds to their understanding, in the greatest degree, his own infinite nature and the moral system depending on his will. Men are a race of beings prepared by God for the purpose of making this great display of himself in the face of the universe. For this, they were created, the condition of their existence in every respect appointed, permitted to fall —and redeemed by the blood of Christ. The immediate end of redemption was to sanctify and pardon sinners; one greater than this, was to instruct and increase the happiness of angels, or other orders of creatures; and the ultimate and greatest end was to glorify God in the enjoyment of his own goodness.

---

## *On the State of secure Sinners.*

HE who gave us the holy scriptures knew the sloth of sinful men, and the stupifying influence which the world hath on their consciences, so that they need to be constantly admonished. If this be not done, they will sink into the deepest slumber, even the sleep of death. Therefore both his word and providence, are calculated to excite their attention, from too eager a pursuit of present vanities to a consideration of their eternal interests, and to shew that they must be prepared for death by a work of grace in the heart. A superintending providence teaches these things by the daily events of life, by our present troubles, by our bodily pains, by the loss of our friends, by the breaches which are made on the families of our neighbors; indeed, by all the things which betide mankind in this world.—All these are calculated to awaken sleeping sinners, and bring them to attend to the things of their peace before they shall be sealed by their impenitence to utter ruin.

My design in this paper is to describe the state of those persons who are inattentive to Christian duty, and so far immersed, either in the interests or pleasures of this world, that they forget their speedy destination to another state of existence, where they will be judged, and receive a portion in righteous wisdom, according to the lives which they have lived in the world. If all men could be brought, seriously to attend to this truth, it would produce an amazing change both in the opinions and manners of the world. The apparent face of things would be totally altered, and in a thousand instances fear

would predominate, where sinners now appear, with a front of brass to defy their Maker, and triumph over all moral obligations to their fellow men.—Nothing is so effectual to restrain from sin, and excite visible duty, as a sense that we must soon come into judgment. When this sense is lost, men will sink into total indifference, and perhaps rush into the most daring crimes. So long as it is retained, they will hear a monitor within their own breasts, beware what thou doest; remember thou art to be judged.

In the word of God, the state of secure sinners is described by two strong images; a state of sleep, and a state of death.

With the sleep of the body from which the first image is taken, all of us are acquainted. It is a state of inaction and insensibility, wherein those under its power, do not think on the subjects which are most interesting to them. They can neither foresee, nor use means to prevent an approaching evil. If the mind be not laid in a state wholly quiescent, it is filled with a series of imaginations, which are irrational, unconnected and unprofitable. So it is with the sleeping sinner, for the figure is admirably adapted to give a true description of his state. He is insensible of divine truth; of a holy and present God; of his own guilty character, which exposes him to divine judgments; of a law which is just and good by which he must be judged; of the certain connexion between sin, and that punishment appointed for the guilty; and of the incessant rolling of time bringing him rapidly to the catastrophe of his present expectations. In this condition he is necessarily insensible of the grace of God which offereth salvation to the chief of sinners. The most glorious doctrines and promises of the gospel make no impression on him; and although, the solemn truths of religion are placed in his view, he puts them far away as though they had no relation to his condition.

A state of inaction is the consequence of this insensibility. He doth nothing to secure his pardon and peace from God. He performs the duties of visible decency, only from the motive of perpetuating security, and is very imperfect in these. If he goes to the sanctuary it is only to comply with a custom to which he sees his neighbors conform; he neither prays, reads the word of God, nor devotes any time to think of immortality.—Truly this is a state of insensibility and inaction.

The sleeping person doth not foresee or use means to prevent an approaching evil; neither doth a slumbering sinner apprehend the danger that awaits him. When he hears the threatening "if thou sinnest thou shalt die," what it is to die eternally, or that he is exposed to such an event, is far from his thoughts. If he hears it said that the wicked are exposed to great evils, it doth not enter his mind, that this is his own character. If perchance he visits a grave, as he sometimes may, through neighborly complaisance, he turns from the pit, without thinking, I must soon lie under these earthy clods.—

No danger is foreseen, therefore no provision is made for escape.

Further, Although the mind of the sleeping person, may not be laid in a state wholly quiescent, it is, at best, but dreaming, and is filled with a series of imaginations, which are irrational, unconnected and unprofitable. It is thus with the habitual sinner. However profitable for this world he may suppose all his thoughts to be, or however agreeable they are to the principles of his heart, it is but dreaming. For another world they are unprofitable, and tend nothing to lay up for himself those treasures, which are durable riches and righteousness. They are unconnected, neither meeting in the centre of duty, nor conducive to the practice of virtue which will result in glory. The imaginations of the evil man, when they are not brought into some point by a present call of worldly gain or pleasure, are in the ends of the earth.

They are irrational. For it is a most unreasonable thing to disobey our Creator, slight our Redeemer, and meditate wholly on momentary trifles, while the weight and the glory of eternity are forgotten. The figure representing sinners by those who sleep is therefore, in every respect, most just. They do not think on the subjects most interesting to them, for they are in a state of inaction and insensibility; they neither forsee, nor use means to avoid the evils with which they are awaited; neither is their conduct rational or profitable.

The state of a dead body is, also, used in the holy scriptures, as a still stronger image of the condition of secure and impenitent sinners. They have no knowledge; no feeling; no apprehensions that eternity with a disclosure of its awful events is before them.

"We are dead in trespasses and sins."—In the impenitent there is no principle of holiness and obedience, no love of God, or desire to promote his glory, no beginning of Christian affection, no principle of the heart, which will prepare them to enter with joy into the kingdom of God. It is a state very often and very pertinently called spiritual death; yea, reader, it leads to eternal death; for if we do not love God, and delight in serving him, it is not possible we should be happy in his kingdom; and if we cannot be happy in his presence, we shall not wish to enter the mansions of peace, although its glorious gates are opened for our entrance. All this insensibility of sleep and death is found in thinking creatures, who esteem themselves to be rational. It is in direct violation of the law of God, and the most gracious invitations of the gospel. Every slumbering moment increases the guilt and danger. What say the scriptures? "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." Those who awake shall not only see the folly of their past ways, and mourn therefor; they shall not only turn from them to serve the Lord; but also have the light of the knowledge of the glory of God, in the face of Jesus Christ. They shall see the moral beauty of the divine perfections;

that God is glorious in holiness; all his character is excellent; and the enjoyment of him to be desired above all things.

If the sleeping arise from the state, which is at present their danger, and continuing therein, must be their ruin, they will find themselves infinitely more happy, than they ever were made by their sinful indulgences.—They will find themselves better prepared to receive all the happiness which this world can give, for "godliness hath the promise of the life that now is, as well as of that which is to come." They will find themselves made happy by the exercise of religion in this world. A peaceful conscience, a trust in God, a lively hope in his grace, to forgive their sins and imperfections; delight in the duties of religion, and in the communion of saints, each of which the comfort of saints, are ingredients of happiness which no sinnner can call his own. The present comforts of Christian piety are infinitely preferable to the pleasures of sin; so, that if there were no state of existence to succeed this life, still wisdom will be justified for the present peace, which she imparts to her friends.

Godliness hath then the promise of the life that now is, and surely, it hath the exclusive promise of the world to come. To those who awake from sleep, and arise from the dead, Christ will give eternal light and glory. And is not this, sinner, a sufficient motive to awake thee from thy sleep? Dost thou consider what eternity is? What eternal joys and sorrows are? Dost thou reflect that thy own well-being, in a very important sense, is placed in thine own hand? God is a sovereign in the bestowment of his mercy; still thou must awake from thy sleep, and arise from the dead, or this mercy will not avail thee. May every sleeping person hear the call, and may every dead sinner arise! If we refuse and rebel we must reap that which we have sowed; if we are obedient we shall see life.

*Explanation of Scriptural Types.*

## PART II.

## No. XVII.

(Continued from p. 418.)

### *The Typical System Explained.*

IF we attentively inspect the laws and ordinances prescribed for the Israelites by Moses, we shall perceive them to constitute a complete system of religious institutions and regulations of life and practice, in perfect harmony and order. A particular city appointed as the seat of all the public and national exercises of religious devotion—ordinances of divine service—persons consecrated to attend and perform them—and particular seasons appropriated to the observance of them, constituting an entire and complete religious system. This, it is the present design to explain and apply to evangelical subjects. As the Israelites were in the wilderness, in an unsettled state, when Moses instituted the ritual system, the particular city in which the ordinances of it should be so-

lemnized was not appointed, but referred to future designation. They should be attended in the *place which the Lord should choose to put his name there.*—After they passed over Jordan, the tabernacle appears to have been erected in Gilgal; but when Joshua had subdued the kings of Canaan, and the land had rest from war, he and the whole congregation set it up in Shiloh. In this place it continued until the days of Eli—but the Psalmist observes, He refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but he chose the tribe of Judah, the mount Zion which he loved. This now became the city, peculiarly designated, as the seat of public worship for the holy nation of Israel—and we have,

First, JERUSALEM and MOUNT ZION typical.

Jerusalem was originally possessed by an idolatrous king of Canaan, who was conquered by Joshua. The city was given to the tribes of Judah and Benjamin. But the mountain contiguous to it was retained, and so strongly fortified by the Jebusites, that they considered it absolutely tenable. Accordingly when David assailed it with his army, his summons was rejected with contempt. Nevertheless David took the strong hold of Zion, fortified and adorned it, made it his royal residence, and called it, *The city of David.* This was a type of the church. As Jerusalem received its particular consideration and typical character from David the king of Israel, who also was an eminent type of Christ, it will be most natural to explain this type in connection with that illustrious monarch, and we may previously consider David a type of Christ.

If we may consider David as a type of Christ in his family, being poor and despised, as Christ was the supposed son of Joseph, a carpenter—or in the gracefulness of his person, ruddy and fair to look upon, as Christ is fairer than the children of men—or in his pastoral life, as Christ is the good Shepherd—or in his discreet conduct, behaving himself wisely, as God's servant dealt prudently—or in his exaltation from an afflicted and humble condition, to royal dignity and power, as from the form of a servant, God made his first born, higher than the kings of the earth—or in being deserted and betrayed by his familiar friend Ahitophel, as Christ was deserted and betrayed by Judas—or in slaying Goliath with a sling and stone, and cutting off his head with his own sword, as Christ overcame Satan, and triumphed over principalities and powers by the cross, the instrument they had devised for his destruction—yet these are not, perhaps, the most important respects in which David typified his Lord and Saviour. David appears to have been eminently a type of Christ,

1. In being chosen to deliver God's people from their enemies, and to give them the land of promise in its whole extent. God made a covenant with Abraham, saying, Unto thy seed have I given this land from the river of Egypt to the great river, the river Euphrates. But the land subdued by Joshua, and divided between the twelve tribes, was but a small part of their exten-

sive grant. The other parts were possessed by the Syrians, Ammonites, Moabites and Edomites. Even in Canaan which was possessed by the twelve tribes, there were many of the native inhabitants, subjugated, but not expelled. These were as thorns in their sides. Sometimes they revolted,—obtained an ascendancy, and mightily oppressed Israel. The Philistines, who possessed a great part of their sea-coast, were peculiarly inveterate and vexatious. In the days of Samuel and Saul, they reduced the Israelites to great distress. Their distress and oppression induced them to desire a king who might go out before them, and fight their battles, and God provided David, a man after his own heart, and chose him to feed Jacob his people, and Israel his inheritance. Being anointed king over all Israel, the Lord God of hosts was with him whithersoever he went. He subdued his enemies on every side. The Philistines, Syrians, Ammonites, Moabites and Edomites, became David's servants, and brought him gifts, and Israel had rest in all their cities, and sat under their vines and fig-trees, possessing the land which the Lord God had given to their fathers from the river of Egypt, to the river Euphrates. In him, therefore, we have an impressive type of Christ, the spiritual David, subduing the spiritual enemies of his church, emancipating it from their insults and oppressions, protecting it in the possession of its spiritual privileges, the peaceful and happy enjoyment of its promised blessings, first in its temporary and millennial state on earth, and ultimately in its glorified state in heaven.

2. In the covenant of royalty which God made with him and his seed.—God made a covenant with his chosen, and sware unto David his servant, Thy seed will I establish for ever, and build up thy throne to all generations.—This had immediate reference to the house of David according to the flesh, and was fulfilled in continuing the royal power and authority in his family, until God rejected the seed of Israel from being his people; as the sceptre did not depart from Judah, nor a law-giver from between his feet, until Shiloh came. In this we have a typical representation of that covenant which he made with Christ, when he swore in his holiness that he would not lie unto this David. Christ is that king whom God hath set upon his holy hill of Zion, and to whom he hath said, Rule thou in the midst of thine enemies. Him hath he anointed and established king over his spiritual Israel for ever, and declared, that the enemy should not exact upon him, nor the son of wickedness afflict him through his vast and extensive reign.

In David, therefore, taken from an humble and obscure condition, anointed and confirmed king over all Israel, retaliating their insults and oppressions upon their enemies, and establishing them in the peaceable possession of the land which the Lord their God had given them, we virtually see Christ from a state of peculiar abasement chosen and anointed king over his church, avenging his elect of all their spiritual adversaries, extricating them from all

their injuries and insults, and giving them a peaceful and happy possession of all the privileges and blessings which he hath promised in that holy and everlasting covenant which he hath made with them.

In the stipulated, perpetual royalty of David's seed, we see the royalty, permanent and everlasting reign of Christ, the true seed of David. We see Christ exalted to a celestial throne, exercising power over all things in heaven and earth, joyfully acknowledged by all his true and loyal subjects, as KING OF KINGS, AND LORD OF LORDS, and reigning over the house of Jacob for ever.—We see him extending protection, peace and felicity, to all the subjects of his holy and eternal kingdom—and of the increase of his government and peace there shall be no end. *The zeal of the Lord of hosts will do this.* Let us now consider Jerusalem in connexion with David, the illustrious monarch of Israel—and,

1. In David, dispossessing the Jebusites, and making their strong hold his royal city, we see Christ overcoming Satan, the strong man armed, and despoiling him of his goods, the church naturally holden by him at his will, and applying it to his own designs and use, erecting his royal pavilion, displaying his banners, and

'Here will I fix my gracious throne
'And reign for ever, saith the Lord,
'Here shall my power and love be known,
'And blessings shall attend my word.'

2. In David regulating, fortifying, and embellishing Jerusalem, we see Christ regulating, securing and adorning the church by his protecting power and heavenly grace, with all the comeliness of a divine impression.

3. In Jerusalem as the seat of divine worship, we see the church, the seat of sacred institutions; the word of the Lord going forth from it, and out of this Zion, the perfection of holy beauty, God making admirable displays of his fulness and grace.

4. In the order, beauty and strength of Jerusalem, we see the order, gracefulness and security of the church, beautiful as Tirzah, more comely than the ancient Jerusalem, and protected by those impregnable barriers, against which the gates of hell shall never prevail.

'Let strangers walk around,
'The city where we dwell,
'Compass and view thine holy ground,
'And mark the building well.
'The orders of thy house,
'The worship of thy court,
'The cheerful songs, the solemn vows,
'And make a fair report.
'How decent and how wise!
'How glorious to behold!
'Beyond the pomp that charms the eyes,
'And rites adorn'd with gold.'

5. In Jerusalem populated and multiplied, we have the church increased to a great multitude which no man can number.

6. In Jerusalem and mount Zion in their population, opulence, beauty, strength and glory, we have, ultimately, the church in its glorified state, the new Jerusalem coming down from God out of heaven, having the glory of God, and lightened

by the glory of God and the Lamb for ever and ever.

Secondly, The Tabernacle typical.

As we had in Jerusalem, and particularly in mount Zion, the city which God chose to put his name there, so we have the tabernacle as the immediate seat of all the exercises of religious worship; and not less typical of evangelical subjects. God directed the Israelites, by Moses, to make him a sanctuary, that he might dwell among them; giving particular directions respecting the dimensions and apartments, with all the utensils of it. For this the temple proposed by David at a future period, and built by Solomon, was a substitute. Their form and use were the same. They differed principally in their dimensions, and the materials with which they were constructed.—The tabernacle was made of shittim, or the choicest cedar wood. The temple of costly stones. Each was inclosed by a court, or yard. The tabernacle, or the temple, was divided into two parts, separated by a curtain, called the vail. The first apartment was called, The tent, and the tabernacle, of the congregation, and the sanctuary. The other was called, The holy of holies, the most holy place, and the oracle. To the tabernacle and temple pertained a particular apparatus, or furniture. Without, before the door, stood the brazen altar, on which were offered burnt offerings and sacrifices. Between the altar and the door stood the laver, or vessel in which the priests washed before they served at the altar, or went into the tabernacle or temple. Passing through the door from the east, westward, on the right hand stood the golden table of shew-bread, with its border and golden crown, and its twelve cakes, or loaves. On the left, the golden candlestick, with its seven lamps: and in front, the golden altar of incense, before the entrance through the vail. Passing through the door, or curtain of the vail, in the holy of holies, stood the golden ark, with its golden crown, containing the golden pot which had the manna, Aaron's rod that budded, and the tables of the covenant. Upon this lay the mercy-seat, as a lid or cover; upon the mercy-seat were the two cherubims of glory, shadowing the mercy-seat with their wings, and between these, the Shekinah, or symbol of the divine presence.

Shall we consider the tabernacle a type of the human body? For this are not the words of the apostle some support? If our earthly houses of these tabernacles be dissolved—Knowing that I must shortly put off this tabernacle.—If the tabernacle were a representation of the human body, will not the furniture represent the various faculties of the mind, which, sanctified by the Holy Spirit, as the tabernacle did, form a residence for the blessed God, as Christ hath said, If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. However we decide upon this, the scriptures plainly direct us to consider the tabernacle, or its substitute, the temple, as a type,

1. Of the human body of Christ.

Christ said to the Jews, Destroy this temple, and in three days I will raise it up. He spake of the temple of his body. In the cunning workmanship of the tabernacle and temple, we have an impressive representation of the wonderful machinery and curious texture of Christ's humanity, the receptacle of that divinity which dwelt in him bodily. The tabernacle and temple, the residence of the Shekinah, of the glory of the Lord, stand forth impressive emblems of the humanity and divinity of Christ, of the Word made flesh and dwelling among us, full of grace and truth. As in the tabernacle and temple, the Israelites saw the glory of the Lord; so in the human body of Christ, the abode of divine fulness, Christians see the light of the knowledge of the glory of God. The tabernacle or temple, what an instructive representation of our glorious IMMANUEL, *God dwelling in the flesh!*—And as the tabernacle, or temple, was the seat of all intercourse between God and Israel, so is the humanity of Christ the medium of all communication between God and his people.—We have the tabernacle a type,

2. Of the Christian church.

Of this the apostle hath assured us in his address to the Corinthians. Ye are the temple of God, as God hath said, I will dwell in them and walk in them. The tabernacle was constructed of the choicest wood, the temple of costly stone, and the church of the richest materials, of saints, enriched and adorned with the grace of God. The boards of the tabernacle and the stones of the temple were prepared for their place, before they were applied to their use; and the materials of the church are sanctified by the Spirit, and furnished with gifts and grace before they are added to the spiritual temple. The junction of the boards of the tabernacle by their loops and taches, or rings and hooks, aptly represents the union of the various members of the church by mutual and kind affection, their hearts being knit together in love. The tabernacle and temple were erected for a visible, temporary residence of the great Jehovah; and the church is formed for an eternal habitation of God through the Spirit. Ultimately,

3. The tabernacle and temple were types of heaven.

This the apostle hath intimated in observing, that Christ hath not entered into the holy places made with hands, the figures of the true, but into heaven itself; and another apostle, in an elegant description of the heavenly state, by observing, that the tabernacle of God was with men, and he would dwell with them and be their God. In the tabernacle and temple, and God dwelling in them, we have, consequently, an august and glowing representation of heaven, and God residing in it as his eternal habitation.

To the tabernacle and temple appertained a variety of utensils constituting an apparatus, or furniture, necessary for performing the service, and adapted to aid religious devotion in them. These had their particu-

lar significancy, and merit an individual explanation.

Types appendages to the temple.

These will most naturally be considered in the order in which they stood, or the places they occupied in the sacred edifice.

1. The brazen altar.

This was an important article in the tabernacle and temple. It was made of shittim, or the finest cedar-wood, and overlaid with brass. It had four horns at the four corners of it, and stood before the door of the tabernacle. This was called of God himself, an altar most holy. It sanctified every thing which touched it, the sacrifices which were burnt, and the gifts which were laid upon it, and was the refuge and protection of malefactors who fled to it. That this had an evangelical significancy, the apostle intimated in observing, that Christians had an altar of which they had no right to eat who served the tabernacle; evidently referring to Christ as the great antitype of the Jewish altar. This primarily represented Christ, the personage who appeared to the prophet as a man of brass, and to the apostle with feet of fine brass, as though they burned in a furnace. May we not consider this altar, which supported the offerings laid upon it, composed of brass, a metal firm and durable, and of all metals the most capable of enduring the fire, a representation of that divinity which only was capable of sustaining the humanity of Christ, under those agonizing sufferings by which he made his soul an offering for sin—as that altar on which his humanity was sacrificed as the victim, when he was made sin for us that we might be the righteousness of God in him? As the altar sanctified the gifts which were laid upon it, so the divinity of Christ gave virtue and merit to his humanity, body and soul. Did the shape of the altar, four square, the emblem of stability, denote the immutability of his person, and the four horns, the emblem of power, the perpetually and universally availing efficacy of his atonement?—The brazen, was the only national altar, and Christ is the only sacrifice for sin—The sacred fire was perpetually preserved on the brazen altar, and the merit of Christ is ever vigorous and efficacious to procure the pardon of sin—The altar protected those who fled to it, and Christ protects all those who flee to him for refuge—from avenging justice. Turn, therefore, to your strong hold, ye prisoners of hope.

2. The brazen laver.

Next to the brazen altar, we may consider the brazen laver, or vessel in which the priests washed when they served at the altar, or went into the temple. It stood between the altar and the tabernacle. This laver was probably a small vessel, but the laver of the temple was so capacious, that it was termed, a molten sea. This was filled with water, and the priests were required to wash in it when they served at the altar, or went into the tabernacle on the penalty of death. This vessel, in the Hebrew ritual, was very significant. It evidently represented that fountain which is opened for the house of David, and the in-

habitants of Jerusalem to wash in from sin and uncleanness, the blood of Christ which cleanseth from all sin.—The laver was consecrated to its appointed use, and Christ was consecrated to the priesthood for ever more.—The laver was a pure vessel, and so represented him who was holy, harmless and undefiled, and his ability to present all who are in him, spotless and unreprovable before the throne of God's glory. The laver of the temple, from its great capacity, may represent the infinite fulness and sufficiency of Christ, as a propitiation for the sins of the whole world. The brazen laver, and the washing of the priests in it, was peculiarly significant with respect to the evangelical ministry. It denoted, that they should be clean who bear the vessels of the Lord. That the evangelical ministry, as the Jewish priesthood, should be purified by the washing of regeneration, and the renewing of the Holy Ghost. That all who present spiritual sacrifices to God, should be sanctified by the washing of water with the word. The multiplied washings of the priests implied renewed imperfections, and suggest the necessity of renewed application for pardon and cleansing, to the blood of sprinkling which speaketh better things than the blood of Abel.

3. The golden table.

Passing through the door of the tabernacle from east to west, we have on the right hand, the golden table, or the table of shew-bread, composed of cedar and gold, with a border of an hand breadth and a golden crown on the edge of it round about. On this were placed twelve cakes, or loves of bread, in two rows, six in a row, and on these was laid frankincense, intimating, that they were as a sweet smelling savor to God. These were to be renewed every sabbath morning, and the bread removed eaten by the priests in the holy place.

Did not this golden table, with its royal crown and nutritious food, designedly represent the royal dignity of Jesus Christ, and the royal bounty with which he satiates the weary souls of his fainting people? On this table were placed loaves of bread, the great support of human life, and Christ is the true bread which cometh down from heaven, of which if a man eat he shall never die. This bread was made of fine flour and Christ is the richest, purest food of the soul. The loaves were continually before the Lord, and Christ for his people is continually in the presence of God. They were twelve; answering to all the tribes of Israel, and in Christ is bread enough and to spare. They were renewed every sabbath morning, and Christ, the bread of life, is to be exhibited by his word and institution, for the entertainment of his people, from sabbath to sabbath. They were eaten only by the priests, and Christ is received as the bread of life, only by believers, the royal priesthood, the holy nation.—The loaves may also represent the church of Christ, which is one bread. They were twelve, according to the twelve tribes of Israel, the representation of the whole Israel of God, the church. They were placed in two rows, and the church consisting of many members possessed of diver-

sified gifts and graces, exists in the most exact order and comely proportion. The loaves were not always continued, but some were superseded by others, and the church exists in succession; one generation passeth away, and another cometh after it—The loaves which were removed, became the property of the priests in the holy place, and ministers and saints who are not suffered to continue by reason of death, become the inheritance of Christ in holy places not made with hands, eternal in the heavens.

4. The golden candlestick.

As on entering the tabernacle, we have the golden table of shew bread on the right hand, so we have the golden candlestick on the left. This was made of beaten gold. It consisted of a main stock, or shaft in the middle, with three branches on each side, and each branch had three bowls decorated with a knop and a flower. It had also tongs and snuff dishes, the necessary utensils, for removing the snuff and preserving the light pure and clear. This was supplied with pure oil of olive, and lighted every evening and morning when incense was burnt on the golden altar.

If we may consider the golden candlestick as a representation of the superior excellence of Ghrist Jesus, who is as the most fine gold, and his seven lamps of the integrity and perfection of the true light which lighteth every man which cometh into the world—and the pure oil an emblem of that spirit of grace and holiness which was given him without measure—and the tabernacle in which it stood, an emblem of the church, and consequently the whole as a glowing representation of Christ, the true light, shining in the church, and illuminating it with the knowledge of the glory of God, which is eternal life, and the church acknowledging him as the lamp which lightens her darkness—Yet the vision of the apostle directs us more especially to consider this golden candlestick as representing the Christian church. The candlestick was made of pure, beaten gold, and the church is constituted of the richest materials, formed by the heavenly architect to be as a city set on an hill, by the purity of her doctrines and the sanctity of her life, to give light to all the world—As the candlestick receives the light and diffuses it around, so the church receives light from Christ, and communicates it to others—The various branches, united to one common stock or shaft, and forming one entire instrument, denote the various branches of the church, united to one common head, and forming one holy society, a glorious church—The knops and flowers, represent fair and beauteous professions and excellent fruits—as the tongs and snuff dishes, the holy discipline, which removes errors in doctrine and vices in life, those obstacles and blemishes which deform the church, and prevent the salutary influence of its light and fruit, and prepare it to give light, like a candle in a candlestick, to all in the world, and the pure oil, those influences of the Holy Spirit, or that grace of God which vivifies and invigorates the Christian profession, and makes it fruitful in those

works of righteousness which are to the glory of God.—If we refer trimming the lamps to Christ, it signifies his constant care by instruction, discipline and reproof to remove imperfections and blemishes from the church, that she may look forth as the morning, having neither spot nor wrinkle, and mature her gifts and graces—If we refer the trimming of the lamps and supplying them with oil by the priests, to Christian ministers, it denotes, by them, the exercise and application of that discipline which Christ hath instituted to remove scandals from the church, preserve its purity and regulate its holy conversation, that in all respects, it may correspond with the typical pattern which was given in the mount.

5. The golden altar of incense.

Entering the tabernacle, or sanctuary, as we have the golden table of shew-bread on the right hand, and the golden candlestick on the left, so we have the golden altar of incense in the front. This was four square, with four horns, constructed of cedar boards, overlaid with pure gold, and decorated with a golden crown. While the brazen altar, at the door of the tabernacle, was appropriated to burnt offerings and sacrifices, this was reserved solely for incense—(a composition of sweet spices with frankincense) which was to be offered upon it every morning and evening.—This altar with its incense represented the efficacious merit and acceptable intercession of our glorious high priest Christ Jesus. Its golden crown with four horns, the royal dignity of his person, and his power with God, or the prevalence of his intercession. Its shape four square, and having four corners might respect the four quarters of the world, and signify that access might be had to him from all the ends of the earth—The horns of this altar were to be sprinkled with the blood of the offerings with which atonement was made for sin, intimating that the efficacy of Christ's merits, and the prevalence of his intercession, are derived from his atoning blood.—The incense which was burned upon it, and diffused a fragrant perfume, represented the merits of Christ, as a sacrifice, of a sweet smelling savor to God, acceptable and pleasing in his sight, and as there was no access to this altar, but by the altar of burnt offering, there is no interest in his intercession, but by faith in his atonement—While the priests burnt incense, the people stood praying without, and the merits and intercession of Christ must ever attend, and give efficacy and success to the prayers of the saints. This incense might not be imitated, nor applied to any other use; and God will not admit any substitute, nor tolerate a misapplication, or perversion of the merits of his Son—Incense was to be burned upon this altar morning and evening, intimating, that, morning and evening, the prayers of God's people should come before him as incense, and the lifting up of their hands as the evening sacrifice, which presented in the name, and through the merits of Christ, will be acceptable and find audience with him.

Lastly. The ark and the mercy-seat.

Passing by the golden altar,

and through the curtain, or door of the vail, which separated the holy from the most holy place, we enter the holy of holies, and we have before us, the ark of the covenant overlaid with gold, with its golden crown, in which were the golden pot that had the manna, Aaron's rod which budded, and the tables of the covenant. On this was the mercy-seat, and upon this the cherubims of glory, shadowing it with their wings, and between these, the Shekinah, or visible symbol of the divine presence.—And are not these highly significant and instructive?—Are not the tables of the covenant highly expressive of that perfectly righteous and eternal law, according to which God exercises an invariable government thro' his extensive, his universal dominions? Is not the mercy-seat a designed representation of that throne of grace, from which he dispenses mercy? or the glorious gospel? Are not the cherubims upon it, the visible emblems of the holy angels, the ministers of his holy kingdom, sent forth to minister to the heirs of salvation? Does not their situation, their faces towards the mercy-seat, and towards one another, denote the intensity and admiration with which they investigate the methods of God's government and grace, and their wings stretched out, the promptitude and activity with which they execute the mandates of their glorious sovereign. Is not Aaron's rod that budded, the visible symbol of Christ's efficacious and perpetual priesthood? And the golden pot which had the manna, an impressive emblem of the nutritious and delicious food which will for ever invigorate and refresh the citizens of the new Jerusalem, God's holy hill, Zion? The holy of holies, the ark of the covenant, the mercy-seat, the cherubims stretching out their wings, the golden pot, Aaron's rod, and the pillar of cloud and fire, what a glowing and impressive representation of heaven itself, and God on the throne?

Shall we then admire that God's tabernacles were so amiable to the pious heart of the devout Psalmist? that he loved the habitation of his house, the place where his honor dwells? and that he desired one thing of the Lord, which he would seek after, that he might dwell in his house all the days of his life, to behold the beauty of the Lord, and inquire in his temple?

The type is now explained, the vail of the temple removed, the new and living way to the holiest opened, the mysteries of it disclosed, and how august and impressive the scene! What sublime and interesting objects address our astonished and admiring eyes! In the temple and its apparatus, have we not God, and his whole administration, the law and gospel in miniature, and heaven as it were, sprinkled with the blood, and perfumed with the merits of Jesus! And being thus come, not to the mount which might be touched, and that burned with fire, nor to blackness, and darkness and tempest; but to mount Zion, and the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, to God the Judge of all, and to Jesus the Mediator of the new

covenant—let us draw near with true hearts, having grace to serve God acceptably, with reverence and godly fear—For our God is a consuming fire.

## *Religious Intelligence.*

A STANDING rule of the Synod of New-York and New-Jersey is to spend a certain portion of their time, at their stated meetings, in hearing from each of their members a summary account of the state of religion in the congregations and neighborhood to which they belong. The following is a summary statement of the result of this conversation at their late session in Newark, October, 1808.

"The Synod heard from each of their members an account of the state of religion within their bounds, from which it appears that during the last year, there have been in many of their Churches, extraordinary revivals of Religion, and greater numbers added to the Church than in many years past.

"These revivals of religion have been most remarkable within the bounds of the presbytery of New-York. There the kingdom of Satan appears to have been greatly shaken; combinations against religion have been destroyed; prayer meetings on the Sabbath morning, for the purpose of imploring the presence and blessing of God on the public ordinances of his house; and religious societies on other days have been established in many places, and well attended. Many persons, grossly immoral in their conduct, and some distinguished for their zeal in promoting deistical principles have been arrested by the influence of the Spirit, and hopefully converted.—The graces of the people of God appear to have been quickened—a spirit of prayer poured out upon them, and the number of praying people greatly increased.—During the year past, within the bounds of that presbytery, more than eleven hundred persons have been added to the communion of the church, the greater proportion of them are young persons—The distinguished doctrines of grace, as recognized in the confession of faith of our church, have been remarkably acknowledged and rejoiced in by the subjects of this work.

"In the bounds of the other presbyteries belonging to the Synod appearances are flattering. In some congregations in these presbyteries there are pleasing revivals, and throughout them generally the preaching of the word is heard with avidity, the vacant congregations are anxious to be supplied with pastors, and there appears to be an increasing attention to the things of religion.

"Throughout our bounds generally catechetical instruction has been particularly attended to, and appears to have produced happy effects. We rejoice that the fervor felt during the revivals has been unaccompanied with any irregular sallies of enthusiasm. It is also worthy of notice and gratitude, that a far greater number of young men

than usual are now preparing for the ministry; and among the youths who have been subjects of these revivals, many have it in view in the same way to consecrate themselves to the service of their Redeemer.

"From one of our brethren in Connecticut, sitting as a correspondent with us, the pleasing intelligence was received of revivals in many parts of that state.

"For these mercies we desire humbly to praise the great Head of the church, and unite our fervent petitions to our exalted Redeemer, that he would not take from us his Holy Spirit, but cause the influences of his grace to descend on our churches as rain upon the mown grass, and as showers that water the earth; that his kingdom may come, and the whole earth may be filled with his glory, Amen."

N. B. The Synod of New-York and New-Jersey consists of four Presbyteries, viz. Long-Island, Hudson, New-York and New-Brunswick.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

IN June last, I sent to you a brief account of the origin of a revival of religion in this town, and of its progress to that time, which was published in your Magazine for July. I now send you a further account of the revival, which you will publish if you think best. I do not make this communication because there is any thing uncommon attending the awakening in this place, either as regards the numbers wrought upon, or the manner in which they are affected; but because I think that whenever God sees fit to send his Spirit into any place, his merciful and gracious interposition should be acknowledged, and published, to the world. To the friends of Zion, no information is more pleasing than that of the advancement of the Redeemer's kingdom, though but few new subjects, comparatively, be added to that kingdom. I flatter myself, therefore, that by offering the following remarks for publication, I shall not be thought to attach an undue degree of importance to the work of God now carrying on among us.

Yours respectfully,

AN INHABITANT OF HARTFORD.

Nov. 25th, 1808.

*Revival of Religion in Hartford.*

(Continued from p. 267.)

THE present attention to religion in this place commenced, as is mentioned in a former number of this Magazine, towards the close of last winter. It continued to increase gradually till about the first of May, when there was a suspension of the work for a few weeks; during which there were few new instances of awakening, and our meetings were attended by a less number than had been the case before. The friends of religion began to fear, that God was about to withdraw his Spirit, and that the people, who had appeared to have a hearing ear, would soon revert to their former carelessness. But the beginning of June, God remem-

bered mercy, again revived his work, and dispelled the gloomy forebodings of his friends. For a considerable time, there were frequent displays of the power and grace of God, in the awakening, conviction, and conversion of sinners; and a number were hopefully brought to know and love the truth as it is in Jesus. During this period, our meetings were as frequent, and attended by as great numbers as they had ever been. In August and September, the work seemed again to decline; and to the animating hope, which had cheered the hearts of God's people, succeeded a fear that the day of his gracious visitation was speedily to terminate. Once more, however, a merciful God was better to us than our fears foreboded. In October, and the beginning of the present month, we were refreshed with a third shower of divine grace. Again our meetings filled up;—again we heard the anxious inquiry, what shall I do to be saved?—again the friends of the Redeemer were delighted by beholding new trophies of his victorious grace. From the best information which I can collect, I fear this third shower is nearly ended; and whether we shall be blessed with another is known only to him who knows all things. From the past experience which we have had of the loving kindness of the Lord, there is ground to hope, that he has mercy yet in store for us; while the languor, which seems to have pervaded the hearts of many professors, gives reason to fear, that God, in righteous judgment, will soon withdraw the special influences of his Spirit, and leave those who are yet secure in sin to taste the fruit of their own misdoings. May all the friends of Zion amongst us be animated to renewed zeal and fervor! May they wrestle like Jacob, and prevail like Israel! Beholding and commiserating the state of sinners, may they be fervent and importunate in their prayers, to him with whom is the residue of the spirit, that he would once more be gracious unto us, and give us to see many sinners converted from the error of their ways! And while they pray for renewed tokens of his love, it becomes them to thank God for what he has already done.

Since the beginning of May last, there have been added to the two Presbyterian churches in this city about one hundred and twenty persons, besides several who are now propounded for admission; there are likewise a number more who appear to have been brought to rejoice in the light of divine truth, and who will probably soon make a public profession of religion.—Of those who have obtained a hope much the greater number are persons in early life. God has, however, in his sovereign good pleasure, taken some in mid life, and called a few at a more advanced period, even at the eleventh hour.

Though there have been no recent instances of awakening, that have come to my knowledge, there are still the same number of meetings as formerly; and a large number of people, particularly of youth, are still disposed to assemble for religious worship, on those eve-

nings when their necessary duties in life permit them to lay aside their ordinary business. May that God, who continues to give a hearing ear, give also an understanding heart! It deserves also to be mentioned, that the awakening has had a degree of influence upon many, who have not thought themselves particularly impressed. Religion has become a topic of conversation, and is spoken of as of great importance, in circles where, but a few months since, it would have been almost considered a breach of politeness to introduce the subject. A spirit of dissipation, so common in large places, has been evidently checked. There is reason also to believe that many have experienced divine influences, who, for various reasons, have been restrained from associating with those known to be awakened, and who have communicated their feelings only to a few particular friends. This is not a mere conjecture; several such instances have recently come to my knowledge.

In my former communication, I gave a general account of the views and exercises of the subjects of this work. The description then given will apply to those who have been since wrought upon; though, so far as my observation has extended, I think that those under conviction have not generally been so deeply distressed; nor have those who have obtained a hope experienced such lively joys as the first subjects of the work. I do not, however, consider this as any evidence, that the latter have not experienced as genuine a work of grace on their hearts as the former. Religious affections are to be judged of by their nature, not by the degree to which they arise.

As was to be expected, the work has met with opposition. Had it not been opposed, it would have wanted one evidence of being a real work of God.—But as yet nothing has taken place to give opposers any just grounds of offence. A remarkable degree of order and regularity has prevailed; and though there have been large collections of young people, almost every evening in the week, for several months, they have conducted with a degree of propriety and decorum which could hardly have been expected. Opposers have anticipated evil, and exclaimed with bitterness against evening meetings; but their expectations have been defeated, and their bitter reproaches shown to be groundless. It ought to be noticed with peculiar gratitude, to him who rules king in Zion, that he has restrained the subjects of this awakening from those improper excesses, which sometimes accompany revivals; and from those enthusiastic flights, and imaginary impulses, which have a tendency to bring a reproach upon experimental religion; and also that he has suffered so few, who professed to be awakened, to wound the cause by drawing back to careless security in sin.

The great order and regularity which have prevailed in all our meetings, and the decorum observable in those who have attended, while going to and returning from meeting, are the more remarkable from the con-

sideration, that so great a proportion were young persons; and from youth so much stability is not to be expected as from those in riper years. To see such numbers of our youth laying aside the vain amusements, to which the young are in general so strongly attached, affords an incontestible evidence of the reality of religion; and the zeal and engagedness, which they have manifested in the cause of the Redeemer, may justly reproach many of their seniors for their luke-warmness and indifference. When I contemplate upon the manner in which these young persons, many of whom had been suffered, by those who had the care of their education, to remain in a great degree ignorant of the doctrines and duties of religion, have been awakened and guided by the Spirit of God, I am ready to say with Elihu, "who teacheth like him?" Indeed, in the commencement, and through the whole progress of this work, may be seen many marks of the wisdom and sovereignty, as well as of the mercy and grace of him, who worketh all things according to the counsel of his will. "This cometh from the Lord of hosts, who is wonderful in counsel, and excellent in working."

I am informed that the revival still continues in West-Hartford, but am not able to mention any particulars concerning the work there. In East-Hartford, also, there has been for several months an awakening; as is the case likewise in many other places. From information received from various parts of the country, I am induced to believe that there have been more instances of awakening and hopeful conversion, in this country, within the last eighteen months, than in any period of the same length for upwards of half a century. May all the glory be given to him to whom it is due; and may he ride forth upon the chariot of his word, conquering and to conquer!

FROM THE PHILADELPHIA EVANGELICAL INTELLIGENCER.

Mr. Editor,

THE establishment of a Bible Society having long been a favorite object of many persons in this country, a gentleman of this city addressed a communication relative thereto to his friend in London. In reply the following letter, accompanied with a donation, conditioned on the establishment of such a society, has lately been received.

London, 24th June, 1808.

MY DEAR FRIEND,

THE receipt of your esteemed favor of the 12th October last year, afforded me peculiar pleasure, and I desire to rejoice in the opening prospect of a Bible Society being established in the United States. What time is so auspicious as the present! When uncertainty and disappointment are particularly stamped on worldly undertakings, when commerce in every channel is interrupted, and when the kingdoms of this world are

tottering to their foundation, surely Christians are loudly called upon to look around and consider the part which they have to act in such circumstances; and can there be a question that it is to promote, with increasing zeal the interests of that spiritual kingdom which is righteousness, joy and peace in the Holy Ghost.

The spread of the holy scriptures is undoubtedly the means best adapted to promote this valuable end, the means which has already been greatly blessed, and on which a divine blessing may still be confidently expected. But in such an undertaking great difficulties may be looked for; on such occasions the great adversary of souls is never inactive, being always alive to his interest amongst men, and perhaps never more so than when any good work is contemplated on an extensive scale. Yet I trust it is the Lord's work, and he will not suffer it to fail, but grant a spirit of union amongst Christians of all denominations, and crown it with an abundant blessing.

In the event of such a society being formed, I have no doubt that the sum of 100*l.* sterling would be obtained by way of assistance from the Bible Society here; and the application would be made with pleasure if it be wished; indeed such an intimation has, I understand, been given to the Rev. Mr. Codman of Boston, who left London in the spring for that place.

By captain Otto you will receive a small packet containing the last report of the Bible Society, that of the newly established Penitentiary, &c., which will I hope be acceptable to you, and particularly the Baptist Missionary report, if you have not already seen it; in many papers it appears legibly inscribed

"Go on and prosper, for the Lord is with you."

The interruption which the work is suffering of late, must be a trial of Christian fortitude and confidence; but how wonderfully are circumstances, apparently adverse, overruled for abundant good! Be it then our consolation that our God reigneth, and that he does all things well. I am, my dear sir, your affectionate friend.

Should the Bible Society be formed you will do me the favor to contribute 20 dollars as a donation on my behalf."

*Note*.....The fourth report of the British and Foreign Bible Society will be published next month.

---

INFORMATION has been received that a general revival of religion among all denominations of Christians has taken place in England. The particulars of this important news have not yet been received. We hope to obtain them speedily, and most earnestly desire that they may equal, nay, exceed the general account. The temple of the Lord is building in troublesome times.

# POETRY.

.....

## *A Missionary Hymn.*

"*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you: and lo! I am with you alway, even unto the end of the world. Amen.*"

Matt. xxviii. 19, 20.

YE sacred Heralds of the Lord!
Go, at your Master's high command,
And bear the blessings of his word,
To every distant heathen land.

To rescue man from endless woe,
JESUS descended from above,
And, veil'd in mortal flesh below,
Paid the rich price of saving love.

While wandering through this vale of tears,
HE had not where to lay his head,
Deep sorrow mark'd his passing years,
For man he fasted, pray'd and bled.

See, a long train of Adam's race,
Deep plung'd in guilt, and stain'd with blood,
Remov'd beyond the sounds of grace,
Are strangers to a pardoning GOD.

Then, in the great REDEEMER's name,
*Go forth*, to nature's utmost end,
His truth to every realm proclaim,
And call the nations to attend.

Declare to earth's remotest bound,
Glad tidings from the KING OF KINGS,
Let every region catch the sound,
And angels strike their golden strings.

Teach the poor penitent to flee
For safety, where salvation lies;
Bid him lift up his eyes, and see
The SUN OF RIGHTEOUSNESS arise,

Then shall the wise, though distant far
From Zion's sacred temple gate,
O'er Bethlehem view the wond'rous STAR,
And worship at EMMANUEL's feet.

## *An absent God.*

*For a small moment have I forsaken thee.*

THE shades of death surround my soul,
While conscious of an absent God,
And slow the burden'd minutes roll,
Beneath the terrors of his rod.

Where shall I fly, thou dreadful God!
Thy cheering beams of light withdrawn;
Where find my soul his blest abode,
When will this night of death be gone?

Eager thro' this vain world I look,
To empty scenes of mirth and joy;
Or take with trembling hope thy book,
But all in vain my soul employ.

For me the promise bears no part,
Friends, profits, honors, pleasures, care,
All, all are empty as my heart,
Nor light, nor peace, nor joy are there.

And e'en where once thou deign'd'st to meet,
The meanest object of thy love,
No answers my petitions greet,
My prayers no welcome smiles approve.

Bereft of God, each star and tree,
That glow'd and bloom'd with form divine,
Birds, insects, once all fraught with thee,
No more with God in beauty shine.

Emmanuel's name, that glorious theme,
That once each sacred passion fir'd;
That rais'd the heart to love supreme,
And left unfelt no good desir'd;

Now breaks upon an ear unstrung;
Drunk up of sacred joy each stream,
The fountain seal'd, and parch'd the tongue,
And hope departed as a dream.

Lost the refreshing views of heav'n,
Of life in Jesus all the charms,
Of peace with God and sins forgiv'n,
God absent is a God in arms.

Dark are thy ways, dread King of saints;
But awful as thy chastenings are;
Tho' heart desponds, and spirit faints,
Yet mercy still delays despair.

O, ye, who prevalent in pray'r,
Enjoy his presence, plead for me,
To God thy God this spirit bear,
Blest once with faith, hope, joy, like thee.

# INDEX.


A

Page.

ADMONITIONS from the death bed, 115, 150
Advice to Matilda, 69
Youth, 28, 153, 293
Affection, disinterested, 222,241
Africa, mission to, 394
Amusements, 147
Anecdote of a young girl, 197
Rev. Dr. Cogswell, 31
Sir James Thornhill, 71
Answers to correspondents, 40 120
Aphilos, soliloquy of, 30
Assembly, General, Presbyterian, 260
Association, General, of Connecticut, 33,271
Assurance of hope, 194,255

B

Backsliding, danger of, 150
Bard, the, christianized, 37
Bible Society, 473
Blodget, Rev. Luther P. ordination of, 358
Bonney, Rev. William, ordination of, 279
Boudinot, Elias, letter from, 268
Burt, Rev. Enoch, ordination of, 278
Bryant on the plagues of Egypt, 72,91,134,1 4,219

C

Carey, Rev. W. letters from, 76, 355
Charity, hymn to, 399
Christian character, estimate of, 310
Christian the, departing, 398
warrior, 160
Christmas hymn, 119
Cogswell, Rev. Dr. anecdote of, 31
Compassion of God, 24
Condescension of God, 319
Conformity to the world, 345
Conscience, power of, 32
Conversion of the heathen, 74
Correspondents, answers to, 40, 120

D

Danger of backsliding, 150
of reasoning falsely, 144
Death bed, admonitions from the, 115,150
of Richard Devens, 35
Devens, Richard, death of, 35
Dialogues on regeneration, 379, 421
Disinterested affection, 222, 241
Doddridge, Rev. Dr. memoirs of, 5, 41
Donations to the Miss. Soc. of Con. 80, 200, 240, 320, 400, 440, 480

E

Edingburgh Miss. Society, 395
Edwards, Rev. Jonathan, memoirs of, 161, 201
Egypt, plagues of, 72, 91, 134, 184, 219
Estimate of the Christian character, 310
Eternity, remarks on, 153
Events, incidental, 192
European missions, 35
Explanation of types, 297, 337, 416, 458

F

Faber on the prophecies, abstract of, 86, 129, 178, 212, 250, 287, 331, 374
Faith in God, 439
Flavel, Rev. John, memoirs of, 361
Funds of the Miss. Soc. of Con. 47

G

Gellert, Professor, memoirs of, 321
Gillet, Rev. Timothy P. ordination of, 279
God, absent, 476
compassion of, 24
condescension of, 319
faith in, 439
immutability of, 58
law of, 94
sovereignty of, 137
Goodness of heart, 99
Gospel, power of, 62
the everlasting, 79

H

Hampshire Miss. Soc. 53, 432
officers of, 53
Hart, Rev. Levi, memoirs of, 448
Hartford, revival of religion in, 263, 470
Heart, goodness of, 99
Heathen, conversion of, 74
Hibernian Society, 396
Hooker, Rev. Thomas, memoirs of, 441
Hope, assurance of, 194, 255
Hottentots, 397
Humiliation, hymn for, 159

J

Jacob and Pharaoh, 108
Jesus, we would see, 257
Immutability of God, 58
Incidental events, 192
Indies, East, missions to, 77, 353, 389
Installation of Rev. Holland Weeks, 37
Instruction, religious, of schools, 141
Ireland, intelligence from, 396

L

Lavater, Rev. J. C. memoirs of, 81, 121
Law of God, 94
Leonard, Rev. George, ordination of, 118
Letter from a clergyman to a parishioner, 411
father to a son, 418
Caroline 113
Christian, 146
Matilda, 67
Senex, 112
Letter to a young lady, 301
W. P. 295
Litchfield, revival of religion in, 155, 267, 318

M

Mather, Rev. Dr. Cotton, anecdote of, 197
Matilda, advice to, 69
letter from, 67
Meditations, sacramental, 342
Memoirs of Rev. Dr. Doddridge, 5, 41
Jonathan Edwards, 161, 201
John Flavel, 316
Professor Gellert, 321
Levi Hart, 448
Thomas Hooker, 441
J. C. Lavater, 81, 121
John Newton, 357
Gardner Thurston, 401
Mrs. Pixley 366
Mercy to be sought, 281
Missions, European, 39
remarks on, 152
to Africa, 394
the East Indies, 77, 353, 389
Missionaries, 78, 158

Missionary Society of Connecticut, 10, 73, 158, 238
donations to, 80, 200, 240, 320, 400, 440, 480
funds of, 47
officers of, 18, 276
Missionary Society of Edinburgh, 395
Hampshire, 53, 433
Missionary hymn, 475

N

Narrative of missions. 10, 53
Necessity of a revelation, 107
Newark, revival of religion in, 158, 268, 350
Newton Rev. John, memoirs of, 357

O

Officers of the Miss. Soc. of Connecticut, 18, 276
Officers of the Miss. Soc. of Hampshire, 53
Ordination of Rev. Luther P. Blodget, 358
William Bonney, 279
Enoch Burt, 278
Timothy P. Gillet, 279
George Leonard, 118
Caleb Pitkin, 158
Elijah G. Welles, 78
Samuel Whittlesey, 37

P

Parlour preaching, 233
Penitent, the happy, 120
Pharaoh and Jacob, 103
Pious woman, thoughts of a, 306
Pitkin, Rev. Caleb, ordination of, 158
Pixley, Mrs. memoirs of, 366
Plagues of Egypt, 72, 91, 134, 184, 219
Plan of the Magazine, 2
Plain thoughts on a great subject, 450
Poetry, viz.
Charity, 399
Christmas, 119
Faith in God, 439
God absent, 476
Humiliation, 159
Isaiah, Chap. 53, 198
Missionary hymn, 475
Rabbi, 280
Retrospect of the year, 38
Sanctification, 359
The Bard Christianized, 37
Christian warrior, 160
Condescension of God, 319
Departing Christian, 398
Effusion of the Spirit, 239
Everlasting gospel, 79
Happy penitent, 120
Power of conscience, 32
the gospel, 62
Prayer, a, 148
Praying Society, 116
Profaneness rhetorical, 110
Prophecies, dissertations on, 86 129, 178, 212, 230, 287, 331, 374

R

Rabbi, 280
Reasoning falsely, danger of, 144
Reeve, Tapping, letter from, 267
Regeneration, dialogues on, 379, 421
Religious instruction of schools, 141
Intelligence, 155, 260, 350, 389, 469
Restrospect of the year, 38
Revelation, necessity of, 107
Revival of religion in Hartford, 263, 470
Litchfield, 155, 267, 318
Newark, 158, 268, 350

Rhetorical profaneness, 110
S
Sacramental meditations, 342
Salting with fire, 231
Sanctification, 359
Scandal and slander, 187
Schools, religious instruction of, 141
Scripture texts illustrated, viz.
Genesis xlvii. 8, 103
Isaiah liii., 198
Matthew viii. 23—25, 281
xvi. 26, 226, 245
xxiii. 8, 280
Mark ix. 49, 231
John xii. 21, 257
1 Corinth. x. 33, 222, 241
Hebrews vi. 11, 194, 255
Secure sinners, state of, 455
Self-condemnation, 20
deception, 191
Singularity, remarks on, 426
Sinners, God's compassion to, 24
secure, state of, 455
Slander and scandal, 187
Society, praying, 116
Soliloquy of Aphilos, 30
Sovereignty of God, 137
Soul, worth of the, 226, 245
Spirit, effusion of the, 239
Synod of New-York, 469
T
Thornhill, Sir James, preservation of, 71
Thoughts of a pious woman, 306
plain, on a great subject, 450
Thurston, Rev. Gardner, memoirs of, 401
Types, scriptural, explained, 297, 337, 416, 458
W
Warrior, Christian, 160
Week well spent, 197
Weeks, Rev. Holland, installation of, 37
Welles, Rev. Elijah G. ordination of, 78
Whittlesey, Rev. Samuel, ordination of, 37
Williston, Rev. Seth, letter from, 364
World, conformity to, 345
Worship, public, 146
Worth of the soul, 226, 245
Y
Year, retrospect of the, 38
Youth, advice to, 28, 153, 293

*Donations to the Missionary Society of Connecticut.*

1808.

Nov. 16. Received of Mr. Mark Mead, being so much collected by him in new settlements,.....$ 6 50

29. Received of Messrs. Lincoln & Gleason, being avails of Con. Evan. Magazine,.....1977 50